Tuesday the 13th of *October*, 1692.

By the Lords Spiritual and Temporal In Parliament Assembled.

☞ *Ordered*,

THat the Lord Bishop of *Cork* do Preach in *Christ-Church* on the Twenty Third Day of this Month of *October*. before the Lords of this House.

Gerard Bor, Cler. Parl.

Munday, the 24th of Octob. 1692.

By the Lords Spiritual and Temporal, in Parliament *Assembled*.

Ordered,

THat the Thanks of this House be given to the Lord Bishop of *Cork*, for his Sermon Preached yesterday in *Christ-Church*: And that the Earl of *Drogheda* and the Lord Viscount *Blessinton* do accordingly give the Thanks of this House to the said Lord Bishop of *Cork*, and desire him to cause his Sermon to be Printed.

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A SERMON

Preached *Octob.* 23. 1692.

Before His EXCELLENCY the

LORD LIEUTENANT

AND THE LORDS

SPIRITUAL and TEMPORAL,

And divers of the Commons:

In CHRIST-CHURCH, *DUBLIN*.

By Edward *Lord Bishop of* Cork *and* Ross.

DUBLIN:

Printed by *Joseph Ray* on *Colledg Green*, for *William Norman* Bookseller in *Dames street*. 1692.

ADVERTISEMENT.

THE Particular Service for the Day, according to the Order of Church of Ireland, *being somewhat long, the Preacher was forced to contract his Sermon, by Omitting, in several places, some parts thereof. But the Passages omitted in the Pulpit, are inserted in the Print: Yet so, as that what was omitted, is distinguished from what was delivered: If of any length, by being shut in thus:* **[ ]** *If smaller, only thus,* [ ].

07 – 1586

A

SERMON

Preached *Octob.* 23. 1692.

2 Cor. I. 9, 10.

We had the Sentence of Death in our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſeth the Dead.
Who hath Delivered us from ſo great a Death, and doth Deliver; in whom we truſt that He will yet Deliver us.

IF my *Choice* of theſe Words on this Occaſion, I hope there needs no other Account, than that it is more our Churches than mine.

The *Time*, when our Apoſtle, and his Brethren in Tribulation as well as Faith, had this *Sentence of Death in themſelves*, was in the *Trouble which came unto them in Aſia*, (verſ. 8.) and the Hiſtory whereto this is ſuppoſed to refer, we have *Acts* xix.

The Honour of the *great Goddeſs Diana, whom all Aſia and the World then worſhipped*, and of *the Image which fell down from Jupiter*, had now received a Deadly Wound: *Her Temple* was likely to be *deſpiſed, and her Magnificence deſtroyed*: for that *This Paul had perſwaded and turn'd away the People, ſaying, That*

they are no Gods which are made with hands : A Peſtilent Doctrine indeed! For it had this effect at *Epheſus*, that *Demetrius*'s *Silver Shrines* (Ναΐδια ἀργυρᾶ· They were [moſt probably] pretty Medals with *Diana*'s Image, and her Temple's, upon them; much Finer, and more Valuable than our Neighbour's *Agnus Dei*'s) and ſuch like Trinkets, would not go off as they had done: *The Craft, by which the Silver-Smith* and his Fellow Workmen *got their Wealth*, was in danger to be *ſet at nought:* and now 'twas time for the Craftsmen to (at leaſt the Zealots,) to *cry out two hours* together, *Great is Diana of the Epheſians*, to *raiſe no ſmall ſtir*; to put *the City in Confuſion*, and Country in an Uproar; to *lay hold on Pauls Companions*, and him too, if they could catch him; and to *ruſh with one accord into the Theater*, there to feed the Wild Beaſts with the Bodies of Gods Saints, and their own Eyes with the Spectacle of them torn in pieces and devour'd. At this Juncture, *We had*, ſaith the Apoſtle, *the Sentence of Death in our ſelves.*

The Hiſtory indeed matches not the Bloodineſs and Barbarity of this Day.

Greece was a Civiller Country, though Bigoted enough by *Prophets of their own*, Rocks and Lyers. One Wandring Jew, our Apoſtle, and a Couple of poor Macedonian Travellers, *Gaius and Ariſtarchus his Companions*, would have ſatisfy'd the Fury of that Conflux of Idolaters from all the World, then at *Epheſus*. One thouſand two hundred eighty three perſons a day, for an hundred and twenty days together, (or one with another) that is,

* *An hundred fifty four thouſand Souls, Men, Women and Children, in four Months time,* as the Account was given in by the Actors themſelves, leſt they ſhould have been thought to have been more bloody than they were, was a Sacrifice, which none but Iriſh Prieſts and Popiſh Votaries could ever have thought of, or attempted.

* This is the Account in Sir *John Temple*'s Book, and as it was given in to the Parliament in *England*. But if from *Octob.* 23. on which Morning the Rebellion broke out, we reckon to *March* 1. which is ſomewhat more exact, There were 9 days above the four Kallendar Months, that is 129 Days. And then there fell only, one Day with another, 1193 Perſons a Day, and 103 over in the Whole.

Nay,

Nay, *Diana's* Priests in the *Acts*, were yet more reasonable than we think of: For their People having got two Persons to make an Example of, Τινὲς Ἀσιαρχῶν· verſ. 31. *certain of the Aſiatic Prieſts*, (ſuch in all likelihood they were) ſtood ſo much *Paul's Friends*, as to preſerve even him, though Principal, from the Theatre, and being there a real Tragedy. Admit then the Iriſh Prieſts in a certain Sacrifice to be no Idolaters, yet in Humane Sacrifices they have far exceeded all the Idolaters in the World.

But however the Hiſtory will not in all Circumſtances come up to our Caſe, the Habit of Mind, or Temper here avowed by the Apoſtle in himſelf and Brethren, will be moſt ſeaſonable, and intimately becoming all, whoſe Condition at any time may have anſwered theirs, by having had a Sentence of Death in themſelves.

We will therefore view, Firſt, Their Outward Condition, and Gods Deſign upon them thereby, (*verſ.* 9.) Then the Faith our Apoſtle Avows, (*verſ.* 10.) which are the main Conſiderables in theſe two Verſes.

1. *We had a Sentence of Death in our ſelves*: That was their Condition. *That we ſhould not truſt in our ſelves, but in God which raiſeth the Dead*: That was Gods Deſign upon them and us.——God in his Providence many times ſees fit to bring his faithfulleſt Servants into ſuch Plunges of Miſery, and Difficulties, whence none but an Almighty Unſeen Power can Retrieve them: And this, to the end he may teach them, and others by them, dependance on himſelf alone. They are ſo reduced, as that they muſt truſt to Inviſible Omnipotence or Nothing; As in the Text, *To God that raiſeth the Dead*: For their Condition is in effect ſuch as that of men in the Grave, or under the Power of Death.

2. He Avows, *God had Delivered*, and even ſtill to the inſtant in which he ſpoke, *did Deliver*, and that they *truſted he would yet Deliver them*——When in Deplorable or Deſperate Circumſtances, by an Almighty Hand, People have been delivered, they ought, into whatſoever Condition they ſhall thereafter be

reduced, for ever to truſt to that Deliverer. However low the Faith of any other perſons, at any time, may run without ſin, the leaſt Diffidence in thoſe who have been thus Delivered, is high Ingratitude.

Theſe two Obſervations are the proper Reſult of the Words, as far as from a Singular Inſtance any General Rules can be drawn; and the Conſequence of both is ſo ſtrict, that neither much need a further proof: I ſhall therefore but touch on what I had prepared.

And the firſt, being *Matter of Fact*, through ſeveral long continued Ages, the propereſt proof of it would be *Hiſtorical Records*, both as to Particular Perſons, and that great Publick Body the Church,

** [As to Particular Perſons. The Holy Ghoſt ſingling out ſome of the moſt Faithful Men, and greateſt Favourites of Heaven, under the Old Teſtament, Names, eſpecially Three, who were in their Days Wonders of Danger and Miſery, and yet obtained as wondrous Deliverance, through the Faith which they Learn'd and Practic'd in their moſt deſperate Circumſtances. The Three were *Noah*, *Daniel* and *Job*, *Ezek.* xiv. 14, &c. The Lives of each of Theſe, are ſo many Exemplifications or Precedents of the Caſe before us.

What could *Noah* Truſt to, or whence could he hope for (ſhall I ſay, or imagine) any Help poſſible, but from a Power ſuperiour to Earth and Air, (from Him that dwelleth in Heaven) when he ſaw *the Fountains of the Great Deep broken up, and the Windows of Heaven opened*, and continued mighty *Rains for fourty Days and fourty Nights?* As far as Fleſh and Blood can ſee, he *had a Sentence of Death in himſelf*; at leaſt could truſt in nothing but the Living God, to ſurvive that Flood by which all Mankind, except himſelf and his, periſhed: And according to the Growth of his Dangers, no doubt was that of his Faith. By Dreadful Diſcipline he proceeded from Faith to Faith. *By Faith*, ſaith the Author to the *Hebrews*, *Noah prepared an Ark for the Saving his Houſe.* And by that Faith continued, and advancing ſtill, may I ſay, he ſaved both the Ark, Himſelf, and all with him

in

in it. For no more could he and his have lived in the Ark without a kind of Miracle of Faith, than the Ark in ſuch a Deluge, without a Miracle of Power.

Again: What could *Daniel* truſt to in the Den of Lions, by Nature and Hunger mercileſs? What Power below God's, that made them, could have changed their Natures, or *ſent an Angel to have ſhut their Mouths?* But, *Through Faith*, ſaith the now mentioned Author, *He ſtopped the Mouths of Lions*, Hebr xi. 33. *He was taken out of the Den, and no manner of hurt was found upon him, becauſe he believed upon his God*, ſaith he himſelf, *Dan.* vi. 23.

Further: What could *Job* truſt to, when beſides his being, from the Heighth of Wealth and Plenty, reduc'd to Nakedneſs and Nothing; beſides his being bereaved of his Children in an inſtant, and no Relation left him but one who ſeems to have ſided with the Devil againſt him; forſaken too of all Friends, ſave thoſe *Miſerable Comforters*, who with one Mouth told him the Cauſe of all his Miſery was his Hypocriſy; when beſides ſuch unheard-of and united Calamities, his very Body was *ſmitten with ſore Boils, from the Sole of his Foot to the Crown of his Head*; and he *ſitting down among the Aſhes, took a Potſherd to ſcrape himſelf withal:* What could this Mirror, ſhall I ſay, or Miracle of Conſtancy and Patience, have recourſe to, but *Him that killeth, and maketh alive*; *Him that bringeth down to the Grave, and bringeth up*? And to him he reſolutely applies, Chap. xiii. 15. *Though he ſlay me, yet will I truſt in him.*

To this Great *Triumvirate*, we will only add the *Man after Gods own Heart*; Into what frequent Gulphs of Miſery was he caſt? *The Waters came in unto his very Soul*; *He ſunk in the deep Mire, where there was no ſtanding, and in the deep Waters, where the Floods over flowed him*; *He was weary with his crying, and his Eyes failed him while he waited on God*, Pſal. lxix. 1, 2, &c. Yet *on God he waited*, verſ. 3. And, *At what time I am afraid, I will truſt in God*, Pſal lvi. 3.

Finally, This has ben all along verified, not onely in Particular Saints, but in the great Body of them, the Church. For Brevities ſake, let one inſtance thereof ſuffice.

God

God had plac'd the Children of *Iſrael*, his then only viſible Church, in the beſt part of *Egypt*, in *Goſhen*; under the happy Goverment, at leaſt Prime Miniſtry, of their Brother *Joſeph*: He could here have made them a Numerous and moſt Flouriſhing People; But this would not have brought them to the Acknowledgment of his Works, nor Dependance on his Power. They muſt therefore firſt be brought into Bondage, *in Mortar, Brick, and all manner of ſervice*, (even to make *Brick without Straw*) *under Taskmaſters which made them ſerve with Rigour.* Their *Male-Children* muſt be decree'd to the *River*, caſt thereinto and deſtroy'd; inſomuch that they *muſt groan by reaſon of their Bondage.* In this Condition they learn *to cry unto the Lord*, the God of their Fathers; and *their Cry came up unto him*, Exod. ii 23. But even yet they are not by ſufficient Miſery ripe for Deliverance. *Pharaoh* and the *Hoſt of the Egyptians* muſt be Arm'd, *all the Horſes, and Horſemen, and Chariots of Egypt muſt be drawn out*, againſt them, and in purſuit over-take them: They muſt be *ſhut up in the Wilderneſs, in the Straits of Pihahiroth, with the Sea before, and their Enemies behind*: And now they muſt *ſtand ſtill, and ſee the Salvation of the Lord*, that they may learn, *It is the Lord that fights for them*, and from Him alone cometh their Help. But they did not all Learn this, and therefore the *Carcaſſes of them that believed not, fell in the Wilderneſs*, (though neither by *Pharaoh*, nor in the Red Sea, leſt their Enemies ſhould Triumph.) Thoſe few who did believe, *Received the Promiſe*, and were led into the Promiſed Reſt, by that Mighty Arm, which brought them out of their Bondage.

Exod. xiv. 9, 10, &c.

By theſe Perſonal Inſtances of *Noah*, *Daniel*, *Job* and *David*, Saints undoubtedly of the firſt Magnitude, and by the National Caſe of *Iſrael*, the People whom God had Choſen to Himſelf out of all People, it appears, as to the Matter of Fact, That God often reduces his faithfulleſt and moſt beloved Servants to ſuch Critical Depths of Miſery, whence none but an Almighty hand can Retrieve them; and wherein they muſt either truſt in Him, or give up all Truſt, and be loſt.] **

But

But why ſhould God make any Peoples Courſe of Life ſo uneven? And why ſuch Peoples eſpecially?

In Anſwer hereto: Though we who in our own Deliberations and Conſults, ſcarce many times know what it is, which moſt ſways and laſtly determines us to a Reſolution, may not preſume to ſay, where God has not ſaid it firſt, This or that moved God thus to Act; yet with humble Reverence we may ſay in general, He does it undoubtedly for moſt holy and wiſe Reaſons in the Government of the World. The Particulars we ſhall fully know at the Day of the Revelation of all things. Mean while, As in *Giving Rain and Fruitful Seaſons*, and thereby *filling our Hearts with Food and Gladneſs*, ſo ſometimes in changing his hand, and ſundry wiſe giving us *a Sentence of Death in our ſelves*, whence yet, as he ſees fit, he grants Reprieves; In all theſe he *leaves not himſelf without a Witneſs*. Did all Humane Affairs move in one conſtant, even, regular ſort, as Fixed Stars in an Orb whither no Clouds or Storms ariſe, ſome would ſay, *It is good for us to be here*, and never think of another World, or of True Happineſs: Others perhaps would cry out, All things come to paſs o' courſe; There's no ſuch thing as Providence. Now, that we ſee ſuch Eccentrical Motions and Epicycles, we muſt acknowledge there is an Hand that agitates, governs and overrules the Whole Frame: And thoſe who demand Miracles, that they may believe, may find them in and upon themſelves, in that they, among others, are now alive.

But it will be ſaid, The Faithful need not theſe Teſtimonies; for according to the Hypotheſis, they are already Faithful. True; they need them not to beget the firſt Faith, but they need them to quicken and confirm the Faith they have.

But ſtill that part of the Challenge recurres, Why ſhould God pitch upon his moſt Faithful Servants thus to exerciſe? It ſeems fitter ſuch Examples ſhould be made on thoſe, who have more deſerved ſuch Severities.

The Anſwer may be, Wicked Men in ſuch Difficulties would not truſt in God, apply to Him, or glorifie Him at all: They would rather turn Impatient and Deſperate. Let *Saul* be at a

loſs

loſs, and he'll ſeek to the next Witch or Devil, inſtead of ſubmitting all to God. And thoſe in the *Revelations*, on whom ſome of the *laſt Plagues* came, *gnawed their Tongues for pain, and blaſphemed the God of Heaven, but repented not of their Deeds, to give him glory*, Rev xvi. 9, 10, 11. Wherefore to ſuch who exerciſe no Faith, who apply not to God, or acknowledge Him, there is moſt juſtly no Deliverance: Out of one Miſery they fall into another; out of a Temporal, into an Eternal Abyſs.

But when Holy Men ſuffer, yet ſuffering ſubmit with Meekneſs to Gods Hand, call upon Him *out of the Deep*, and in the Deep ſtill truſt in Him, and are Delivered, God is glorified every way: His Almighty Power and Veracity is glorified in their Deliverance; And the Power of his Grace in them, is glorified in their Adheſion to Him, and Dependance upon Him, even while He delayed to Deliver, and ſeemed not to ſuccour them. The Devil and Wicked Men muſt ſee and acknowledge to their own Confuſion, God has ſuch Children, who though He frown and chaſtiſe, [though he let looſe VVicked Men and VVicked Spirits upon them, which may vex them till they are tempted to *Curſe God and dye*] yet they will ſtill hold faſt good Conſcience, truſt their God, love Him, and wait his time. They *believe*, and therefore *will not make haſte*; will not by Impatience put that God out of his own Methods, who has Delivered them from ſo great a Death, and doth Deliver them, [even at the very Ἀκμὴ or inſtant of their greateſt Oppreſſion and Anguiſh, in that under that very Anguiſh they ſubſiſt] and in *whom they truſt, that He will yet Deliver them.*

From whence we deduced our ſecond Note; That when by an Almighty Hand People have been Delivered from the Extremity of Danger, into whatever Difficulties they ſhall afterwards be brought, they ought for ever to truſt to that Deliverer.

** [For ſuch Perſons have the ſame Reaſons in common with others to truſt God, and they have beſides Perſonal Reaſons peculiar to themſelves.

The *Reaſons* which Chriſtian People *in common* have to truſt God, are his infinite *Power*, *Wiſdom* and *Goodneſs*, by which He

ſeems

ſeems as it were in Honour bound to provide for, and preſerve, whom he has put into being and dependance upon Him, while they own this dependance, begging and truſting to Him, that by his Viſitation He will preſerve the Spirit which He gave: And beſides all this, His Word and Promiſe ſo to do. Theſe Conſiderations make it *Injuſtice* in any who Know God, to Diſtruſt Him.

But beſides theſe common Motives, ſuch Perſons whom God has more Signally Deliver'd, have had experience of his Loving-Kindneſs and Good Will, *Particularly* to themſelves; and this laſt, is all that Chriſtians may, or that perhaps moſt of them are apt to doubt. That God is Able enough, and Wiſe enough to help us, none (who believe the Being of a God) can queſtion; But whether He Will or no, by reaſon of our guilt, is the matter to be doubted. Now ſuch Perſons having had experience of God's good VVill in Particular to them, as well as of his Power, VViſdom, Veracity and Goodneſs in general, are more exceedingly ſinful, if Diffident. This makes it in them *Ingratitude* to Diſtruſt Him.] **

But is it then the Duty of all Chriſtian People, when in Danger, ſimply to truſt in God for Deliverance? Or is it not truly ſaid, That Truſt in God for ſuch Particular Mercies as we want, is not (like Repentance, and the Faith of Aſſent, and ſome like Particulars) abſolutely every Mans Duty who hears thereof, but the Duty only of ſome who are qualify'd; and of them to, with certain Cautions, and under certain Conditions?

The Anſwer ſhall be very brief, plain, and diſtinct, in Four Concluſions.

1. Particular Truſt in God, being required to be proportionate to Gods Promiſes, and there being nothing that the Faithful can want, which God has not promiſed, there is nothing that they can want which they may not truſt to Him for: *The young Lions do lack and ſuffer hunger, but they that fear the Lord ſhall not want any good thing:* Pſal. xxxiv. 9, 10
Only we muſt be careful, our Confidence take in all the Promiſe; That is,

2. They who would Acceptably, or according to the will of God, truſt in Him, muſt take heed they be not without the inward Qualifications which bring Men within the compaſs of the Promiſe. The Promiſe is to ſuch who fear the Lord; not to them who lightly eſteem Him. And again, *Every Man*, ſaith the Apoſtle, *who hath this hope in him, purifieth himſelf even as He is pure*, 1ª John iii. 3. There is nothing more deplorable than to hear looſe, impenitent, carnal Perſons (by Carnal, I mean ſuch who are without a ſenſe of Godlineſs, or Religion, upon their Hearts) ſay upon every Exigent, *I truſt in God:* You truſt in God! What have you to do to truſt in Him? Hear what God ſaith to you, *What haſt thou to do——that thou ſhouldeſt take my Covenant in thy Mouth, ſeeing thou hateſt Inſtruction, and caſteſt my words behind thee*, Pſal. l. 16, 17. *Cleanſe your Hands, ye Sinners, and purifie your Hearts, ye Double minded*; and then *draw nigh to God, and He will draw nigh to you*, James iv. 8.

3. Becauſe God has no otherwiſe promiſed particular outward Bleſſings to us, than as He ſees them good for us. (*They that fear the Lord ſhall want nothing that is good*) In our truſt to God for ſuch things, we muſt always intermix ſubmiſſion to his Wiſdom and Will. We need not doubt but He will certainly give the outward Goods we would have, if He ſees us fit for them; and there is nothing fits us more, than Purity, or Univerſal Holineſs, which we urged in the former Particular; and Humility, or perfect Submiſſion to God, which we preſs in this.

Laſtly, Inaſmuch as God is without Variableneſs, or Shadow of Changing, conſtant unto Himſelf, and works not extraordinarily but upon extraordinary Occaſions, inaſmuch as He alters not the Courſe of Nature by the uſual Acts of his Providence, but Nature and Providence ſweetly agree; they therefore, who truſt in God to any Particular Purpoſe, muſt with ſuch Holineſs and Submiſſion as directed, mix Diligence and the uſe of Means proper, in order to their End. He was, it's true, no very good Man, in whom I am about to inſtance; but in this point he ſeems to have been very Exemplary for a right Procedure in his truſting in God. *When Joab ſaw that the Front of the Battel was againſt*

againſt him, before and behind, he choſe of the choice Men of Iſrael, and put them in Array againſt the Syrians. And the reſt of the People he deliver'd into the hand of Abiſhai his Brother, that he might put them in Array againſt the Children of Ammon. And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me: And if the Children of Ammon be too ſtrong for thee, than I will come and help thee. Be of good Courage, and let us play the Men, for our People, and for the Cities of our God: And the Lord do that which ſeemeth good to Him, 2 Sam x 9,10,11,12. Here's a Man now, ſuppoſing him otherwiſe Vertuous, that truſts for Deliverance from his Enemies, as he ought to do. He uſes all the Conduct, and all the Courage he could, and then like a Brave Perſon, calmly ſubmits the iſſue to God.

Prayer, in the Name of Chriſt Jeſus, for the obtaining what we truſt to God for, is but an Act of true Chriſtian Truſt, or as I may ſay, the Venting of it; and therefore I ſay nothing particularly touching it: But ſuppoſing all the Conditions before ſet down (namely, That our Truſt grounds it ſelf upon Gods Promiſe, That we honeſtly endeavour the Inward State and Temper required by the Promiſe, That we truſt for Outward Bleſſings with Submiſſion to God's Will, And that we be diligent in the uſe of Means proper to the deſigned Benefits, and particularly of Prayer) ſuppoſing, I ſay, theſe things obſerved, the Rule is, *Truſt in Him at all times, O ye People; pour out your Hearts before Him: God is a Refuge for us.* On theſe terms to truſt in God at all times, is our Duty as well as Intereſt.

** [And for us, who have been Delivered in ſuch ſort as both our ſelves and Predeceſſors have been, not to truſt in our Deliverer, would be the vileſt Ingratitude as well as Injuſtice—He has delivered us from ſo great a Death, (from all the Attempts of our Enemies) He does ſtill Deliver us (from their preſent Malice:) Would it not now be the moſt abominable Requital, not to truſt Him, that He will yet Deliver us (from all their Machinations] **

I am yet obliged by the Duty I owe the Day, and this Great Audience, to a more Particular Application: And I beſeech

You to continue Your Patience, on this more than common Occaſion, a little ſpace.

Firſt then, As to matter of *Particular Self-Reflexion*——*We have had a Sentence of Death in our ſelves.* This matter of Fact, as to our ſelves, I preſume we are ſenſible is true.——*That we ſhould not truſt in our ſelves, but in God which raiſeth the Dead:* That this was God's Deſign upon as many of us, as He ſaw Faithful Adherents to Him, we have ſeen to be no leſs certain. The only Queſtion is, Whether this Deſign have taken effect? Whether we, by our Dangers and Miſeries, have learn'd to lay aſide Carnal Refuges and Confidence, and duely *to truſt in Him that raiſeth the Dead.* To go over the Particulars.

We have had, I ſay, *A Sentence of Death in our ſelves.* WE, that is, our Anceſtors and Predeceſſors, this time was One and Fifty Years; and as many of us in our own Perſons, as were then of Judgment. It was then, inſtead of a Confeſſion, the Remorſleſs Boaſt of a Principal Conſpirator, when apprehended, That their Deſign was ſo far Advanced by that time, as it was not poſſible for the Wit of Man to prevent it. So proud of themſelves, of their own Wiſdom, Counſels and Strength, ſo arrogant againſt God, ſo contemptuous and implacable againſt us, was (I wiſh I could not ſay, is) the Malice of the Iriſh Papiſts, and eſpecially of their Prieſts, who then had (God grant they ſtill have not) Charm'd that People out of all Reaſon and Bowels. And truly all who then judged as men do, might juſtly have been of the Conſpirators minds. For the Iriſh had the generality of the Caſtles, Forts, Sea-Ports and ſtrong Holds of the Kingdom in their Poſſeſſion. *England* was then as good as in Blood by their Arts, and ſo unable to help us; the *Scots* ſome while abuſed into a Neutrality; and Foreign Countreys ready to pour in Succours to them. So that moſt reaſonably, in Fourty One, had our Parents, Brethren, or We in our own Perſons, *a Sentence of Death in our ſelves.*

Again, WE lately, in the End of Eighty Eight, and in the years—89 and 90, (a *Second Rebellion* in little more than *Half an Age*; which yet if any will not allow to be another

Iriſh

Iriſh Rebellion, we will, to gratifie them, at preſent ſtyle *The Iriſh Tyranny*; and perhaps more properly, for that Tyrants chooſe Methods of ſlow and lingring Murthers, *Sentiat ſe Mori*) We, I ſay, who were in this Kingdom during thoſe years, had really a *Sentence of Death in our ſelves*. For we knew our ſelves in the hands of Bloody Enemies; Enemies by Nation, Manners, Religion, and Intereſt; Enemies Inſolent, (and ſome few excepted) Barbarous and Bruitiſh; Enemies who never yet kept Faith, nor can it be preſumed ever will. We were Naked even as to Defenſive Weapons; Deprived of all manner of Refuge or Security; yea, many of us, often times of the very Neceſſaries of Life. We were moſt cauſeleſly either under Impriſonment, or Reſtraints: And not ſeldom drawn out, and ſet forth as Men appointed for immediate Death. Our Surrounding Guards (not long before our Servants) ſtanding ready with their Arms, and calling for, *The Word, The Word*; and ſometimes the Commander in Chief Damning himſelf, that upon the firſt ſight of the Enemy, *he would ſacrifice all our Heretick Souls to the Devil*. Thus ſtood it with many of us, who are thought to have fared beſt. Others, and thoſe not a few, in ſeveral Places were under Formal Sentence of Death; Gallows and Executioners prepared and appearing. It was worſe yet with thoſe Forlorn Numbers driven before the Walls of *DERRY*, of whom God alone knows how many periſhed. And even thoſe Brave People within *DERRY*, and their Immortal Brethren of *ENNISKILLIN*, cannot but be eſteem'd, with our Apoſtle, *to have been preſſed out of meaſure, above ſtrength, inſomuch as oftentimes to have deſpaired of Life*; only reſolving in thoſe deſperate Circumſtances, to fall into the Hands of God, and not of Men; not to ſell Life with Diſhonour, or to be made the Scorn of Foreigners and Faithleſs Men. Theſe things are ſo manifeſt, that to uſe the words of our *Town Clark* in the *Acts*, *They cannot be ſpoken againſt*. It admits not Contradiction that we of late had a Sentence of Death in our ſelves.

Now as to the Point Queſtionable, and to be Examin'd. Has this Sentence of Death, according to Gods Deſign thereby, brought

brought all of us, either us of *Fourty One*, or us of *Eighty Eight*, off from our Carnal Refuges, and Carnal Life or Senſe of things? Do we now *not truſt in our ſelves, but in God which raiſeth the Dead?* Are we all of us, as Men ought to be, who have had ſo long the Sentence of Death in themſelves, prepared for Death? Have we, in good earneſt perſwaded our ſelves, that God will raiſe the Dead; Ay, and bring them to Judgment too? Are we reſolved to live as Men only Reprieved a while? For our Condition is at beſt no better. We are perhaps delivered from a violent Death; but to-morrow or next day, (at leaſt we know not how ſoon) may we dye a Natural one. *Behold* (as good old *Iſaac* ſaid) *I know not the Day of my Death.* Now are we ready, Brethren? Has this Sentence of Death mended us? Can we each look up to Heaven, and ſay, *I truſt in God that raiſeth the Dead?* If ſo, ſuch Mens Miſeries have made them Happy. But God knows, if we may judge by what appears to Humane Eyes, by the face of things, by People's Manners, Talk, Habits, Air, and like Symptoms, the generality of us are as lewd, carnal, worldly, proud, vain and fantaſtick as ever. Some, I will hope, remember the Vows of their Miſery, and will never forget them: And to ſuch mainly belongs The ſecond part of my Application, the Exhortation and Advice following.

Gen. xxvii. 2.

God has deliver'd you from ſo great a Death: He does Deliver: Wherefore *truſt to Him that He will yet Deliver you.*

1. He has Delivered.

'Twas His Hand, and His alone, in the *Iriſh Rebellion*; which that any Proteſtants did, or do here ſurvive, is little leſs then a Miracle. The Nation was Confederate, and as one Man againſt us. They had every where prepared the Inſtruments of Death, of all ſorts; and they as barbarouſly divers Months employed them; even till glutted with Blood, if Engliſh Blood could have glutted them. That they left us a Remnant, was Gods over-ruling Act, not at all their Intent or Will. Their Deſign, Attempt, and diligent Endeavour was, to have cut off Root and Branch, *the Mother with the Child:* And leaſt our Aſhes ſhould have been a kind of a new Seedneſs of Proteſtants to the Land, they had forbid us ſo much as Burial. Again,

Again, 'Twas Gods Hand, and His alone, that in the *Iriſh Tyranny* deliver'd us the Poſterity, Brethren, or Succeſſors of thoſe who fell in the *Iriſh Rebellion*. Their Prieſts indeed are ſaid this time not to have given ſuch Bloody Inſtructions as in the former day. Alas good Natur'd Men! They onely at high Maſs (that is at their moſt ſacred Office, and in the higheſt pitch of their Charity) bid all their People Arm, at leaſt with Ruppe-ries and Bagonets (pretty innocent Weapons!) and what other Arms they could get. They only interdicted them, under pain of Suſpenſion from Maſs, to be ſeen again after ſuch a ſhort day, unarm'd. Their Orders for Action only were, Plunder and Strip all Proteſtants, Spoil and Burn what you cannot poſſeſs; but ſpare Blood. That is, Kill not the Proteſtants, but ſtarve them with Cold and Hunger. O Merciful Prieſts! *Quid refert, ferro pereamne ruinâ?* But even this their Mercy laſted not long: When many of our Brethren had ſaved themſelves by timely retiring out of the Kingdom, how frequent Conſults were held, to have put to Death us the poor Remainder? And herein the Iriſh Papal Clergy were conſtant and importunate to this bloody purpoſe, and their People (no doubt too many of themſelves) as ready for acting it. Now how a Clergy, and a head ſtrong, blind, abuſed Nation, who denyed even to *their own King*, as they call'd him, his Power, as often as he would uſe it in favour of Proteſtants; how, I ſay, both theſe came to be reſtrain'd from executing their own Will, we to this hour are at a loſs. It was not, as ſome have thought, a care of Preſerving the Engliſh Ro-man Catholicks, which ſwayed them; for they had no regard to them; And thoſe of them whom they had in their Army or Councils, they ſcorned, hated, and to their power turn'd out of Place, little otherwiſe than they did Engliſh Proteſtants. It was not fear of an After-Reckoning: For by this means only they accounted they would have prevented all After-claps. Some-times I have thought it was our Paucity: They ſcorned us, and eſteemed us too Few, conſidering their own Numbers, for them to ſacrifice. And really upon After-thoughts herein, I believe thoſe, who left the Kingdom, did a Publick Service: For had the

whole

whole Body of the Engliſh ſtayed, ſo that our Number had made us Formidable, I queſtion not but there had been a Second General Maſſacre: Which what prevented, as to us, who were in their hands; eſpecially at that Critical Point of Time, when our Bleſſed Deliverer, and their Conquerour, appeared; cannot, as far as I am able to ſee, be aſſigned; except we ſay, It was Gods Almighty Hand. He diſheartened them; and as in the caſe of thoſe Cities, through which *Jacob* and his Family journeyed (*Gen.* xxxv. 5.) *The Terrour of God was upon them.* He perfectly amuſed them, ſo that their *Men of Might found not their Hands*, nor their Wiſe Men their Counſels. *He* (then) *Delivered us from ſo great a Death.* And,

2. *He doth Deliver.*

How we have ſubſiſted, even ſince the Reduction, eſpecially in the Countrey, where for the moſt part both Towns and Fields were in a manner totally deſolate and waſte; where Houſes and Stock, and, in many places, even Trees and Hedges, were deſtroyed; ſo that we might have rationally deſpaired of Food and Shelter; is to me next door to a Miracle. But when the Buſh burns, and burns, and continues ſtill burning, yet conſumes not, 'tis plain God is in it. *He doth Deliver us.*

3. Let us therefore *truſt in Him that He will yet Deliver us.*

'Tis ſure, only the Power of our Enemies is abated, not their Malice or bloody Minds; I may add moſt juſtly, not their Pride or Expectations. Their very common People ſtick not to our face to tell us, *They will yet have a Day for it*; and they are as confident of an Army from *France*, as ever they were. It vexes, no doubt, the conſiderative part of their whole Nation, that they ſhould have been able from the Rebellion in *Fourty One*, to maintain a War of Twelve Years, and yet that this much more an Univerſal Effort of their whole Nation to have ſhaken off for ever the Engliſh Yoak, of which they had ſuch aſſurance, ſhould be fruitleſly over in ſo few years. They are therefore without queſtion buſie to retrieve our Confuſions; and that, amongſt themſelves, with their uſual Confidence. But let our Confidence be *in God that raiſeth the Dead*, from whence in a figure we have been Raiſed.

Only

Only let us Remember, Truſting in God is, as ſaid, a kind of Conditionate Duty; and we muſt take care, Firſt, that we be duly qualified to truſt in God for the Deliverance we deſire; Secondly, that we do not contravene, or in our Actions contradict ſuch Truſt.

For our being duly qualify'd to truſt in God in any reſpect, we have heard, we muſt *Cleanſe our Hearts*; repent of all known, or even by us ſuſpected Evils, allowing our ſelves in neither: *If our hearts condemn us not, then have we confidence towards God*, 1 John iii. 21.

And particularly for qualifying our ſelves to truſt in God for Deliverance ſtill from our Iriſh Enemies, we muſt take care we repent of, and live not in thoſe ſins for which we may rationally conclude God gave us of late into Subjection and Oppreſſion under them. I will not enter into particular mens particular ſins. I leave that to their own Conſciences, which will eaſily tell them, *Such and ſuch a Sin has God viſited upon me and mine.* Inſtead of that Attempt, I will only touch ſuch Publick Sins which were open and bare-fac'd amongſt us; and not all of them neither, for time will not permit. As principal ones then, I muſt tax

1. A curſed Conjunction of *Worldlineſs*, *Senſuality* and *Haughtineſs*, with *meer Formality in Religion*; moſt of us contenting our ſelves with the Name of Reformed, without any Real Practical Reformation, or Zeal for promoting it. We were intent on getting Eſtates, on raiſing Families, on living in Plenty, on having all ſtoop to us; and we in heart regarded not Him that had ſet us up, and both put, and ſo long kept, our Enemies under our Feet. In plain terms, had we Proteſtants been as induſtrious, firſt, our ſelves to have lived according to the Truth and Power of the Reformed Religion, and then to have inſtructed the Iriſh therein, as we were to ſecure our ſelves the Iriſh Lands; had we been as careful to make them knowing good Chriſtians, as our ſelves rich and great; we had, in all probability, never ſeen the Rebellion of *Fourty One*, nor the Tyranny of the late *Eighty Eight*, and following years. I muſt but name things.

I tax, (2) Frequent *Oppreſſion of*, or Squeezing, *our poor Brethren*, and making our *Engliſh Tenants Vaſſals*. Many of us, to this day, much more affect and court the Iriſh, than our own Countrey men; and will ſell theſe at any time for Twenty Shillings a year: I ſay nothing of the Imprudence herein, and Publick Detriment hereby; But ſuch Landlords ſure remember not, that though we ought *to do good unto all, yet eſpecially to thoſe who are of the Houſhold of Faith.*

I cannot forbear, Laſtly to tax the *Notorious Exceſs of all Degrees* in their *Habit, Tables, Furniture* and *Equippage*, conſidering the Rank of each. We have been, many of us, reproach'd for this, of late, in *England*; yet we are at it again, as faſt as may be. Theſe and the like Evils we muſt repent of, and take care we return not to, if we would be qualified to truſt in God, that He will yet Deliver us.

Secondly, As we muſt be qualified for ſuch Truſt, ſo if we would, that our Truſt for Deliverance from Iriſh Papiſts ſhould be ſucceſsful, we muſt beware we do not practically contradict that Truſt. Now that All do,

1. Who *mix with them* either in *Sin, Society, Blood*, or *Religion.*

Thoſe who mix with them in *Sin*, muſt expect to be Sharers in their Vengeance, and to periſh one day With them; therefore By them, at leaſt by ſuch Mixture.

Thoſe who mix with them in *Society*, will ſoon mix with them in ſin; and in its fore mentioned Conſequents, Vengeance and Ruine.

Thoſe, who mix with them in *Blood*, are thereby moſt intimately mixt in Society, and conſequently cannot avoid mixture in Sin. Nor is there any Probability, but that ſuch ſhould eſpecially mix with them in *Religion*; at leaſt, if they themſelves do not, the Poſterity of ſuch will. For in all ſuch Compoſitions, the Production does uſually *Sequi Deteriorem partem*; partake moſt ſtrongly of the Ill Leaven.

2. It is another Practical Inconſiſtence in this Caſe, to *Truſt God*, that *He ſhould Deliver us* from our Iriſh Popiſh Enemies; an

and yet to *Truſt Them*. 'Tis very true, we ought to be ſuch good Chriſtians as to keep Faith with them, (and God forbid we ſhould do otherwiſe) but we ought not to be ſuch Fools, after ſo many Tryals of them, as to believe they will ever keep Faith with us. Our Lord Jeſus indeed has taught us to forgive our Enemies, and that even in Repeated Wrongs, *Luke* xvii. 3. *If thy Brother treſpaſs againſt thee* ——— *if he repent, forgive him.* The ſame is repeated, verſ. 4. *If he turn again to thee, ſaying, I repent, thou ſhalt forgive him.* In which regard, it would be conſidered, Whether the Body of the Iriſh (I ſpeak not of particular Perſons, but whether, I ſay, the Body of the Iriſh Nation) even by the Letter of the Evangelical Law, be ſo qualified for Forgiveneſs, that we are obliged thereto. God himſelf forgives not Impenitents. But let the matter of a Publick Forgiveneſs of them ſtand how it ſhall; Chriſt no where commands us to Truſt our Enemies. *Praying for Enemies*, and *Truſting* them, are two very different things. The former, we acknowledge our Duty, and we hope with pure Conſciences, (Hearts purged from all Malice) we daily practice it to all the Enemies we have in the World: To the latter, as no Obligation can be pretended, either from Scripture or Reaſon, ſo neither can the Inveterate Hatred of the Iriſh towards us be denied, or even fairly palliated. And to make it more notorious, they are now become, as one Man, ſworn Votaries to our moſt Potent Enemy, the Grand Enemy of *Weſt Chriſtendom*; having by this means a ſeparate Intereſt from moſt of the Roman Catholicks of *Europe*; and ſo not to be truſted by us, for that very reaſon, for which we truſt divers Nations of the Roman Communion. Further, What muſt make them Eternally Falſe to us in any ſeeming Reconciliation, is, That as their Prieſts are the Vileſt of Men, ſo they are moſt abſolutely at the Command of their Prieſts; and perhaps no Nation under Heaven ſo much as they. And the Falſeneſs and Irreconcileableneſs of Iriſh (indeed I may ſay of any) Popiſh Prieſts to us Proteſtants, is moſt Conſtant and Neceſſary. For however ſundry of the Layity may be, and are, too much Gentlemen, to practice all the Conſequents of ſo Corrupt a Reli-

gion: yet as to their Clergy, let all men ſay what they will, they are both Sworn to the very worſt Principles of the Roman Faith, and True to them in all thoſe Ill Practices which ſuch Ill Principles draw with them.

For inſtance: There is not a Romiſh Prieſt in the World, who has not, in their Creed, as much ſworn to Believe and Teach that Point, —— *Eccleſia Romana Catholica extra quam non eſt ſalus*, (That no Perſon out of the Roman Catholick Church can be ſaved) as that Chriſt Jeſus Dyed for our Sins. And how far they practice it, in purſuance of, and agreeably to ſuch Faith, judge from that paſſage of no leſs a Man than the Great Cardinal *Baronius*; who being to put an end to his *Paræneſis* to the State of *Venice*, (which yet never forſook the Roman Faith, only diſobey'd the Uſurpation and pretended Laws of the Church, in puniſhing with the Temporal Sword an Eccleſiaſtic Miſcreant or two) concludes, (*Dolea vehementer quod abſq; valete*) "I am "very ſorry I muſt end this Letter without *Farewel*. For, *ſaith* "he, St. *John* the Apoſtle, and with him all the Church, juſtly "adjudgeth thoſe unworthy of Salutation, who not communi-"cating with the Roman Church (*Omnis penitus ſalutis ſunt ex-"pertes*) have altogether forfeited all Salvation.

Now from him, whom I know ſo certainly to believe me Damn'd, that he cannot in Faith or Duty allow me a *Good Wiſh*, I am unjuſt to my ſelf if I expect a *Good Office*, that is, if I truſt him: And conſequently, if I truſt any that will generally be govern'd by him.

Thirdly, It is another Inconſiſtency for us to truſt God will Deliver us from our Iriſh Popiſh Enemies, and yet to *maintain them in a Capacity to hurt us*. 'Tis to deſire (for Truſt includes Deſire) God ſhould beſtow upon us, what we employ the moſt likely means we can to defeat. Believe it, the Iriſh Papiſts will miſchieve us as ſoon as they can, and if they are one moment innocent, 'tis (as with ſome Kindred of theirs of another World) ſole againſt their Will.

O let us not err again our Old Error. Let us not provide that ſtill once in Thirty or Fourty Years, Thirty or Fourty Thou-

ſand

and fresh English men must come over hither to find Untimely Graves. Is there no Manure for the Land of this Kingdom, but English Blood? Do we find the Soil so Fertile as to answer the Cost of being so often thus fatned? Pity, ye Princes and Nobles of our *Israel*, ye Heads of our Tribes and Cities, as many as are here present; Pity your Brave Countreymen; Pity your Selves; Pity your Ladies and Children; Pity your Babes which are yet Unborn; Pity All, and Secure All. Resolve on Effectual Counsels; Counsels and Provisions which may bear just Proportion, not only to the Christian Trust which We Profess, but to the Opportunity we Now Have. Never must we of This Age expect the like Opportunity will recur to us. And if a *Price be put into our Hands, and we have no Heart for it*, Remember what Character the Holy Ghost sets on us, *Prov.* xvii. 16. 'Tis known, I need not name it.

Lastly, It is inconsistent to Trust in God for Deliverance from our Enemies, (that is, for Preservation of the English Interest here) and to *Neglect the Proper Means of such Preservation*. Now when I speak of Proper Means, I would be understood in a *Moral Sense* (for as to Politick Means, they are out of my Element.) Proper Moral Means hereto, I take to be especially these following Vertues: *Publick Spiritedness, Publick Sobriety*, and *Zeal for the True Reformed Religion*; or if you please, for the truly Old Religion, namely, the *Holy Scriptures* (or the Sum of the Faith in them, the Apostles Creed) and *Holy Life*.

As to Publick-Spiritedness, *Let this Mind be in you, which was also in Christ Jesus: Look not every Man at his Own Things, but every Man also on the Things of Others.* Philip. ii. 4, 5. And remember it is the Character of the worst of Men in the Latter Days, 2 Tim. iii. 2. That they should be *Lovers of Themselves*. Now Lovers of Themselves can never preserve a Publick Interest. *Dum singuli pugnant omnes Vincuntur*: Which I am content

content to Engliſh, *While each looks but to One, All are loſt.*

As to Publick Sobriety: Let each of us be careful to maintain a Serious and Conſiderative Temper; Attentive to all our Concerns of Soul and Body; Abandoning the Airy, Thoughtleſs, Revelling, Negligent Humour of the Age. *Take heed to your ſelves, leſt at any time your hearts* Luke xxi. 34. *be over-charged with Surfeiting and Drunkenneſs.* 1 Pet. v. 8. *Be Sober and Vigilant; your Adverſaries* of all kinds *daily walk about, ſeeking to devour.* Luke xii. 35. *Let your Loyns be girt about, and your Lights burning.* Judg. xviii. 7. Remember the Inhabitants of *Laiſh.* *The People dwelt careleſs, after the manner of the Sidonians, quiet and ſecure*; and ſo they became an eaſie Spoil to *Six Hundred Danites*; a Party perhaps not much more conſiderable, than ſo many of our Choice and Well-Appointed Rupperees.

Finally, As to Zeal for ſimple plain Chriſtianity (for in the Appendages and Circumſtantials of it, in fine Scholaſtick improved Notions, Charity, Peace and Meekneſs becomes us, not Zeal) *It is needful* (ſaith St. *Jude*, verſ. 3.) *to exhort you, that you earneſtly contend for the Faith once deliver'd to the Saints: Once*, namely, by Chriſt to his Apoſtles, and by them and their Direction, now extant in Holy Scripture. Holy Scripture is the True Reformed, the Truly Old Religion. And I need not tell you what Enemies the Iriſh are to your Bibles. Only give me leave to demand of the World a Reaſon, Why Chriſtian Communion ſhould not be left at that Latitude, at which Chriſt and his Apoſtles in Holy Scripture have left it? [*Strictneſs in Manners*, and a *Scripture-Latitude as to the Conditions of Church Communion*, will contribute more to the ſtrengthening the Engliſh Intereſt in this Kingdom, than all the Laws we can make without them. And being that theſe ſoon reſolve themſelves into Holineſs and Univerſal Chriſtian Charity, I muſt be bold to ſay, We ſhall not eaſily find better Preſervatives of our Church.] To this, if Men

Men would addict themſelves, (And why ſhould they not? All Schiſms would ſoon be at an End.

To Conclude, I ſee not but theſe Vertues, duly Practiced, would Unite, and ſo Secure us. In the Practice then of them, Let us *Truſt in that God who has Delivered us from ſo great a Death*; *who doth Deliver, and who*, on theſe terms, *will yet Deliver.*

And be Thou, O moſt Mighty God, evermore the Deliverer of the English *Nation. Preſerve all its Diſperſed Colonies, whereſoever upon the face of the Earth. Unite us all to fear Thy Name. Purge and Refine us to that degree, That we may ſhine to Thy Glory, and the Adorning the Goſpel of Jeſus Chriſt our Lord.*

Amen.

F I N I S.